



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Yaseen <sup>1</sup> .	يَس ١
2. By <sup>2</sup> The Qur'an <sup>x</sup> The Hakeeme <sup>3</sup> (infinite bekma <sup>4</sup> Possessor).	وَالْقُرْآنِ الْحَكِيمِ ٢
3. Verily you <sup>g</sup> surely(are) of the mursaleena (sent-messengers).	إِنَّكَ لَمِنَ الْمُرْسَلِينَ ٣
4. On Sseratten (single and specific Path) straight.	عَلَى صِرَاطٍ مُسْتَقِيمٍ ٤
5. A descending <sup>5</sup> (of/caused by) The Mighty Ar-Rabeeme (multitudinous mercy Giver).	تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ٥
6. To warn [you <sup>s</sup> ] a people not (had been) warned their fathers; so they (are) neglecters.	لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ٦
7. Laqad (verily, already and affirmatively) righted the say on most (of) them, so they believe not.	لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ٧
8. Verily We made in their necks <sup>w</sup> shackles, so it <sup>w</sup> (being) to the chins; so they (are) muqmahoona (ones whose heads are forcefully bent backward so that they cannot look forward or down).	إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ٨
9. And We made of between their hands <sup>w6</sup> a dam and of their rears a dam; so We overlaid them, so they discern/sight not.	وَجَعَلْنَا مِنْ بَيْنَ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ٩
10. And equal on them whether warned them you <sup>h</sup> or [you <sup>s</sup> ] warned them not, not believe they <sup>z</sup> .	وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ١٠
11. Verily only [you <sup>s</sup> ] warn whom <sup>p</sup> ettaba'a ([he] closely-followed) the Thekra (Qur'an) and khasheya ([he] reverently-feared) Ar-Rahaman by the invisible; so bashsher <sup>7</sup> (let-tell pleasant tidings) [you <sup>s</sup> ] (to) him by forgiveness <sup>w</sup> and a remuneration-kareemen <sup>8</sup> (bounteous, ennobling and of many uses/ effects).	إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ١١
12. Verily We quicken the dead and We write what they <sup>z</sup> advanced and their effects/footprints <sup>9</sup> ; and	إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ ١٢

<sup>1</sup> See the *Lexicon* attached to this Translation for some commentary on this.

<sup>2</sup> In Arabic the letter “و” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” Therefore, since this Ayah begins by making an oath by the name of “القرآن,” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

<sup>3</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

<sup>4</sup> See the *Lexicon* attached to this Translation for “hekma.”

<sup>5</sup> The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

<sup>6</sup> The expression “between their hands” is a lofty Arabic tongue expression meaning: in from of them.

<sup>7</sup> See the *Lexicon* attached to this Translation for bashshara/youbashsharo/mubasheron=بشرا يبشرا مبشرا.

<sup>8</sup> The word “kareem”= “كريم” is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in the *Lexicon* attached to this Translation. Summarily it means bounty-giver ennobler.

<sup>9</sup> The word “الآثار” is specifically meant to be “footsteps,” to the mosques to perform the payers. See القرطبي.

everything <i>abssa</i> <sup>10</sup> ( <i>comprehensively reckoned</i> ) it <sup>x</sup> We in a principal manifester.	وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿٣٦﴾
13. And let-strike [you <sup>s</sup> ] for them a parable/example, the village <sup>w</sup> companions <i>edh</i> ( <i>when/since</i> ) came ( <i>to</i> ) it <sup>w</sup> the <i>mursaloona</i> ( <i>sent-messengers</i> ).	وَأَضْرَبَ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿٣٧﴾
14. <i>Edh</i> ( <i>when/since</i> ) We sent to them two, then they <sup>z</sup> denied them both, so we corroborated by a third; then they <sup>z</sup> said: verily we ( <i>are</i> ) to you <sup>b</sup> <i>mursaloona</i> ( <i>sent-messengers</i> ).	إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴿٣٨﴾
15. Said they <sup>z</sup> : not you <sup>c</sup> except human like us; and not descended <i>Ar-Rahman</i> of a thing; <i>en</i> ( <i>not</i> ) you <sup>f</sup> ( <i>are</i> ) except lying.	قَالُوا مَا أَنتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنزَلَ الرَّحْمَنُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ﴿٣٩﴾
16. Said they <sup>z</sup> : our Lord knows, verily we ( <i>are</i> ) to you <sup>b</sup> surely <i>mursaloona</i> ( <i>sent-messengers</i> ).	قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُم لَمُرْسَلُونَ ﴿٤٠﴾
17. And not on us except the announcement the manifester.	وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٤١﴾
18. They <sup>z</sup> said: verily we omened by you <sup>b</sup> ; <i>la'en</i> ( <i>indeed if</i> ) not desisted you <sup>z</sup> surely assuredly <sup>11</sup> we stone <sup>12</sup> you <sup>b</sup> and surely assuredly touch/betides you <sup>b</sup> from us a painful torment.	قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿٤٢﴾
19. Said they <sup>z</sup> : your <sup>n</sup> omen ( <i>is</i> ) with you <sup>b</sup> ; is <i>en</i> <sup>13</sup> ( <i>if/when</i> ) ( <i>had been</i> ) reminded you <sup>c14</sup> rather you <sup>f</sup> ( <i>are</i> ) people prodigals/exceeders <sup>15</sup> .	قَالُوا طَيَّرَكُم مَّعَكُمْ أَئِن ذُكِّرْتُم بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٤٣﴾
20. And came from the city's <sup>w</sup> uttermost a man striding <sup>16</sup> ; said [ <i>he</i> ]: O, my people <i>ettabe'ao</i> ( <i>let-closely-follow</i> ) you <sup>z</sup> the <i>mursaleena</i> ( <i>sent-messengers</i> ).	وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَبْعُوا أَتَّبِعُوا الْمُرْسَلِينَ ﴿٤٤﴾
21. <i>Ettabe'o</i> ( <i>let-closely-follow</i> you <sup>z</sup> ) whom <sup>p</sup> not asks you <sup>b</sup> [ <i>he</i> ] a remuneration while they ( <i>are</i> ) <i>muhtadoona</i> <sup>17</sup> ( <i>they who found and accepted the divine-guidance</i> ).	أَتَّبِعُوا مَن لَّا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿٤٥﴾

<sup>10</sup> The word "أحصى" is *comprehensively* reckoned, i.e. *accounted for from all aspects*, not the simple enumeration. See البصائر.

<sup>11</sup> The "ل" in "لَنَرْجُمَنَّكُمْ" and "لَيَمَسَّنَّكُم" are a juratory "ل" = "ال القسم" amounting to = "التأكيد", i.e. *affirmation, expressed* in both cases by "assuredly".

<sup>12</sup> The word "ترجم" in "نَرْجُمَنَّكُمْ" is the derivative of "رجم" which has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed.

<sup>13</sup> For the expression "أئن", *Emam al-Qurtobey*, rather noted Qur'an commentator, lists *nine* reading renditions of "أئن", each is *slightly* different than the other.

<sup>14</sup> That is whenever you are reminded you *augured*, your omen is always with you.

<sup>15</sup> The word "مُسْرِفُونَ" translated as "exceeders" here in the sense of *immoderate* in giving, saying or doing. In this, case the addressees were "exceeders" in their *stubbornness* vis-à-vis the facts or the truth as presented by their messengers. Also, "مُسْرِفُونَ" means according to التاج *unbelievers*. I could not find this meaning for "مُسْرِف" as *unbeliever* except in a single *not* a main entry in التاج.

<sup>16</sup> The word "يسعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way, as in this context; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) "إلى" intentionally treaded. When "يسعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام". See اللسان, and البصائر. Refer to the attached list of References.

<sup>17</sup> See the *Lexicon* attached to this Translation for "muhtadee" and its plural "muhtadoon" / "muhtadeen."

22. And what (is) for me not worship [I] Whom <i>fattara</i> ( <i>badinnately-perfectly-originated</i> ) me[He]and to Him you <sup>z</sup> (are to be) returned.	وَمَا لِي لَا أَعْبُدَ الَّذِي فَطَرَنِي وَالِيهِ تُرْجَعُونَ ﴿٢٢﴾
23. <i>A'attakbetho</i> <sup>18</sup> (do [I] take and presume) of lesser than-/without Him <i>aaleha'tan</i> ( <i>deities</i> ); <i>en</i> (if) <i>Ar-Rahman</i> wants me by a <i>dhurren</i> ( <i>persistent distress</i> )not enriches <sup>19</sup> <i>a'n</i> (off) me their intercession <sup>w</sup> a thing and nor they <sup>z</sup> rescue [me] <sup>20</sup> .	أَتَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرَدَّنَ الرَّحْمَنُ بَضُرٍّ لَّا تُغْنِ عَنِّي شَفَعَتُهُمْ شَيْعًا وَلَا يُنْقِذُونَ ﴿٢٣﴾
24. Verily I then surely in a misguidance manifest.	إِنِّي إِذَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾
25. Verily I believed by your <sup>n</sup> Lord, so let-hear[me] <sup>21</sup> you <sup>z</sup> .	إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ ﴿٢٥﴾
26. ( <i>Had been</i> ) said: let-enter [you <sup>s</sup> ] the Paradise <sup>w</sup> ; said [he]: <i>yalayta</i> ( <i>O, for a longing</i> ) my people know.	قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾
27. By what forgave me, my Lord and [He] made me of the <i>mukrameena</i> ( <i>they who are hospitality accorded and honor bestowed</i> ).	بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾
28. And not We descended on his people of after him of soldiers from the Heaven <sup>w</sup> and We were not <i>munzeleena</i> <sup>22</sup> ( <i>Causers of the descending</i> ).	وَمَا أُنْزِلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾
29. <i>En</i> ( <i>not</i> ) was it <sup>w</sup> except a shriek-she <sup>y</sup> a one-she <sup>y</sup> then <i>edha</i> ( <i>suddenly/ whereas</i> )they( <i>are</i> ) <i>kha'medona</i> ( <i>stills/ quiet</i> s).	إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٩﴾
30. Alas, <i>hasratan</i> <sup>23</sup> ( <i>ardent contrition</i> ) <sup>w</sup> over the <i>eba'de</i> ( <i>worshippers/ submitters/ slaves</i> ) not <i>ya'atee</i> <sup>x</sup> ( <i>approaches-/ comes to</i> ) <sup>x</sup> them of a messenger except they <sup>z</sup> were by him <i>yastah'zeona</i> ( <i>they<sup>z</sup> are: affirmably-jesting/ jesting</i> ).	يَحْصِرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٠﴾
31. Have not they <sup>z</sup> seen how-many <sup>24</sup> We perished before them of the generations; verily they, to them not return.	أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِ لَا يَرْجِعُونَ ﴿٣١﴾
32. And <i>en</i> ( <i>not</i> ) all <i>lamma</i> <sup>25</sup> ( <i>but/ except</i> ) together <i>laday</i> <sup>26</sup> ( <i>directly and possessively from</i> ) Us <i>muhdharoon</i> <sup>27</sup> ( <i>those that are made present predeterminedly vis-à-vis time and place</i> ).	وَإِنْ كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾

<sup>18</sup> The word “اتَّخَذَ” from “الِاتِّخَاذَ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذَ,” as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

<sup>19</sup> The word “تَغْنِي” has double meanings: (1) enriches, (2) suffices. But “enriches” includes suffice and not vice versa. As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task. Hence “enriches” is superior.

<sup>20</sup> The letter “ن” in “يُنْقِذُونَ,” by Arabic (linguistic) Rule, is called “تَوْنُ الْوَقَايَةِ أَوْ الْعِمَادِ، حَيْثُ لَا يُسْتَقْنَى عَنْهَا” which precedes the speaker’s pronoun “ي.” The speaker’s pronoun “ي” in “يُنْقِذُونَ” is omitted, for “التَخْفِيفُ” = “alleviation, lightening” or *Ayat’s* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

<sup>21</sup> Ibid, only regarding اسمعون.

<sup>22</sup> The word “munzeleen” is plural, masculine subjective noun, meaning the causers of the descending. Hence “munzeleen” has no English equivalent. Descenders= ones that descend, give a different meaning.

<sup>23</sup> The word “حصرة” is “أشدُّ الندم,” see التاج. Some qualify the word “contrition” by ardent to indicate such intensity of contrition.

<sup>24</sup> The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

<sup>25</sup> The particle “لَمَّا” has many functions, among them as an exhaustive particle, i.e.: restriction; so “but” here in its sense of exception. See القرطبي and مغني اللبيب.

<sup>26</sup> The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such closeness. See اللسان.

<sup>27</sup> The word “muhdharoon” is plural of “muhdhar,” masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.



33. And an <i>Aya'ton</i> <sup>w</sup> (miracle/sign/proof) for them (is) the dead-she <sup>y</sup> [the] land <sup>w</sup> We quickened it <sup>w</sup> and <i>akbrajna</i> (We emerged/produced) from it <sup>w</sup> grains <sup>x</sup> so of it <sup>x</sup> they <sup>z</sup> eat.	وَأَيَّةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾
34. And We made in it <sup>w</sup> gardens <sup>w</sup> of date-palms <sup>w</sup> and grapes and <i>fajjarna</i> (We caused to gush) in it <sup>w</sup> of the wells <sup>w</sup> .	وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾
35. To eat they <sup>z</sup> of its <sup>x</sup> <i>thama're</i> <sup>x</sup> (trees/plant crops/fruits) <sup>x</sup> and what worked their hands <sup>w</sup> ; do then not they <sup>z</sup> thank.	لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾
36. <i>Subhana</i> <sup>28</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Who [He] created the pairs <sup>29</sup> , all of it <sup>w</sup> of what the Earth <sup>w</sup> sprouts <sup>w</sup> and of their selves <sup>w</sup> and of what not they <sup>z</sup> know.	سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾
37. And an <i>Aya'ton</i> <sup>w</sup> (miracle/sign/proof) for them (is) the night <sup>x</sup> We slough of it <sup>x</sup> the day, then <i>edba</i> (suddenly-/whereas) they (are) <i>mudblemooona</i> (they that have darkness in them or who have lapsed in darkness).	وَأَيَّةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾
38. And the sun <sup>w</sup> runs <sup>w</sup> for a <i>mustagarren</i> (permanent-abode/ultimate realization) for it <sup>w</sup> ; <i>tha'leka</i> (afar-that-it/) <sup>x</sup> (is) a fating (of) The Mighty The Omniscient.	وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾
39. And the moon <sup>x</sup> We fated it <sup>x</sup> zodiacs until [ <i>it</i> <sup>x</sup> ] returned like the <i>orjoona</i> (shrivelled date-palm stalk) the old.	وَالْقَمَرَ قَدَرْتَهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾
40. Neither the sun <sup>w</sup> befitting for it <sup>w</sup> to overtake the moon <sup>x</sup> and nor the night (is) the day's foregoer; and each (is) in an orbit swimming they <sup>z</sup> .	لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾
41. And an <i>Aya'ton</i> <sup>w</sup> (miracle/sign/proof) for them (is) (that) surely We carried their progeny <sup>w</sup> in the <i>folke</i> <sup>x</sup> (ship) <sup>x</sup> the laden.	وَأَيَّةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفَلَكِ الْمَشْحُونِ ﴿٤١﴾
42. And We created for them of its <sup>x</sup> similar what they <sup>z</sup> ride.	وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾
43. And <i>en(if)</i> [We] will [We] drown them, then neither a cry for them and nor (are to be) rescued they <sup>z</sup> .	وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ ﴿٤٣﴾
44. Except a mercy <sup>w</sup> from Us and a <i>mata'an</i> <sup>30</sup> (resource for a transitory worldly delight) to a while.	إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾

<sup>28</sup> The word “*subhana*”= “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “*subhana*”= “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

<sup>29</sup> The word “زوج” in “زوجين” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج,” which could also mean: (2) similar, i.e. the look-likes. ), (3) hues. See اللسان.

<sup>30</sup> The word “متاع”= “mata'an” is rooted in the word “مَتَعَ” = “matta'a” with many meanings, among them: resources of transitory worldly delight. See the Lexicon attached to this Translation for elaboration.

45. And if (*being/had-been*) said for them: *ettaqo* (*let-you<sup>z</sup> reverently-guard not to displease*) what (*is*) between your<sup>n</sup> hands<sup>w31</sup> and what (*is*) behind you<sup>b</sup> *la'allā* (*craving currently unavailable deed that/perhaps*) you<sup>b</sup> *torhamona*<sup>32</sup> (*to be mercy-given you<sup>z</sup>*).  
وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾
46. And not *ta'tey<sup>w</sup>* (*descend/come*)<sup>w</sup> them of an *Aya'ten<sup>w</sup>* (*miracle/sign/proof*) of their Lord's *Aya'te<sup>w</sup>* (*plural for Aya'ten<sup>w</sup>*) except they<sup>z</sup> were a<sup>n</sup> (*regarding*) it<sup>w</sup> shunners.  
وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾
47. And if (*being/had-been*) said for them: let-expend you<sup>z</sup> of what provided you<sup>b</sup> Allah, said who<sup>r</sup> unbelieved they<sup>z</sup> to whom<sup>r</sup> they<sup>z</sup> believed: *a'nutt'emo* (*do we: give to ingest/feed*) whom<sup>p</sup> if/had<sup>33</sup> wills/willed Allah *att'ama* (*gave to ingest/fed*) him; *en* (*not*) you<sup>f</sup> (*are*) except in a misguidance manifester.  
وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمْ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾
48. And they<sup>z</sup> say: when (*is*) this the appointment, *en* (*if*) you<sup>c</sup> [were] *ssa'deena* (*always truth enforcers*).  
وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾
49. Not wait they<sup>z</sup> except a shriek-she<sup>y</sup> one-she<sup>y</sup> [*it<sup>w</sup>*] takes-she<sup>y</sup> them while they dispute.  
مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾
50. So not can they<sup>z</sup> (*make*) an enjoinder<sup>w</sup> and nor to their families<sup>w</sup> return they<sup>z</sup>.  
فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَى أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾
51. And (*had-been*) blown in the horn, then *edha* (*suddenly/whereas*) they (*are*) from the *ajda'the* (*tombs*) flitting they<sup>z</sup>.  
وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾
52. Said they<sup>z</sup>: *ya'waylana* (*O, for us: a lengthy stay in Hell/ruin/woe*); who aroused/resurrected<sup>34</sup> us from our berth; this (*is*) what promised us *Ar-Rahman* and *ssadaqa* (*always enforced the truth*) the *mursaloona* (*sent-messengers*).  
قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾
53. *En* (*not*) was except a shriek-she<sup>y</sup> one-she<sup>y</sup> then *edha* (*suddenly/whereas*) they (*are*) together *laday*<sup>35</sup> (*directly and possessively from*) Us *mubdharoona*<sup>36</sup> (*those that are made present predeterminedly vis-à-vis time and place*).  
إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٣﴾

<sup>31</sup> The lofty say “between your hands” is an Arabic *tongue* expression, meaning: *before you*, or *in front of you*.

<sup>32</sup> The word “رحمة” = “mercy” in Arabic “رحمة” is unlike its English equivalent, in that “رحمة” can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the *future-passive* for the *masculine plural*. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “perhaps you<sup>z</sup> *torhamona* (*be given-mercy*) you<sup>z</sup>” thus introducing the idea of “giving-mercy” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps you are being mercied*,” which cannot be said in *correct* English, as there is no such word as “mercied.”

<sup>33</sup> The particle “لو” since it is a *future-connected* verb, probable to occur and not sure it’s a present occurrence, such a “لو” amounts to “if/had” or “when.” See هاشم، ابن هاشم.

<sup>34</sup> The word “بعث” carries several meanings, among them: *sent, arouse, resurrected, awaken, and prompted*.

<sup>35</sup> The word “لدى” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such closeness. See اللسان.

<sup>36</sup> The word “mubdharoon” is plural of “mubdhar,” masculine, singular objective noun meaning: *made present*. However, such plural sense almost always despite their wish to be present.

54. So today not ( <i>to be</i> ) wronged <sup>37</sup> a self <sup>w</sup> a thing and nor ( <i>to be</i> ) requited you <sup>z</sup> except what you <sup>c</sup> were working.	فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾
55. Verily the Paradise's <sup>w</sup> companions today ( <i>are</i> ) in a work marveling <sup>38</sup> .	إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهُونَ ﴿٥٥﴾
56. They and their spouses ( <i>i.e. wives</i> ) ( <i>are</i> ) in shades on the couches recliners.	هُمْ وَأَزْوَاجُهُمْ فِي ظِلَّلٍ عَلَى الْأَرَائِكِ مُتَّكِئُونَ ﴿٥٦﴾
57. For them in it <sup>w</sup> fruit <sup>w39</sup> and for them what they <sup>z</sup> claim/wish <sup>40</sup> .	لَهُمْ فِيهَا فَاكِهَةٌ وَهُمْ مَا يَدَّعُونَ ﴿٥٧﴾
58. Peace, a say of a Lord Raheemen ( <i>iterative mercy Giver</i> ).	سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾
59. And <i>imtaẓo</i> ( <i>let-be-you<sup>z</sup> distinguished</i> ) today, O, you the criminals <sup>x</sup> .	وَأَمْتَرُوا الْيَوْمَ أَيُّهَا الْمَجْرُمُونَ ﴿٥٩﴾
60. Have not [I] covenanted to you <sup>b</sup> O, Adam's sons that not you <sup>z</sup> worship the Satan; verily he ( <i>is</i> ) for you <sup>b</sup> a foe <sup>41</sup> manifest.	أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىءَ آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٠﴾
61. And that let-you <sup>z</sup> worship Me; this ( <i>is</i> ) <i>Sseratton</i> ( <i>road/way</i> ) straight.	وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾
62. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) [ <i>he</i> ] misled of you <sup>b</sup> many generations; have then not been you <sup>z</sup> cerebrating.	وَلَقَدْ أَضَلَّ مِنْكُمْ جِبَلًا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾
63. This-she <sup>y</sup> ( <i>is</i> ) Hell <sup>w</sup> , which <sup>u</sup> you <sup>c</sup> [were] ( <i>being</i> ) promised.	هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾
64. <i>Isslan</i> <sup>42</sup> ( <i>let-broiled you<sup>z</sup> on/by</i> ) it <sup>w</sup> today, by <sup>43</sup> what you <sup>c</sup> were unbelieving you <sup>z</sup> .	أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾
65. Today, We seal/consummate <sup>44</sup> on their mouths <sup>w</sup> and talk ( <i>to</i> ) Us their hands <sup>w</sup> and witness/testify their feet <sup>w</sup> by what they <sup>z</sup> were earning.	الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾
66. And if <sup>45</sup> [ <i>We</i> ] will, surely We ( <i>would have</i> ) smothered on their eyes <sup>w</sup> then they <sup>z</sup> ( <i>would have</i> ) raced ( <i>to</i> ) the <i>Sseratte</i> ( <i>road/way</i> ), so wherefrom <sup>46</sup> they <sup>z</sup> sight.	وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنْىٰ يُبْصِرُونَ ﴿٦٦﴾
67. And if <sup>47</sup> [ <i>We</i> ] will surely We ( <i>would have</i> ) deformed them on their station, so not could proceed they <sup>z</sup>	وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا

<sup>37</sup> The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

<sup>38</sup> The word "فاكهون" means "يتعجبون" = *marveling*, see الناج and القرطبي.

<sup>39</sup> The word "فاكهة" = "*fruit*" in Arabic is *feminine-gender*. Hence it and its qualifier adjective are *feminized* by <sup>w</sup>.

<sup>40</sup> The word "يدعون" has *more than one meaning*. It could mean (1) *wish*, or (2) *claim*. See القرطبي and اللسان.

<sup>41</sup> The word "عدو" in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see الهادي and اللسان.

<sup>42</sup> The word "يصلون" transliterated "*yaslannd*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

<sup>43</sup> The particle "ب" in "بكم" commands *fourteen* different meanings, among them "*the causality*," as indicated here by "by" = "*for*." See مغني اللبيب.

<sup>44</sup> That is close *hermetically* and *determined irrevocably*, or *tighten* on their mouths.

<sup>45</sup> The particle "لو" since it is a *future-connected verb*, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when." See مغني اللبيب، ابن هشام.

<sup>46</sup> The word "أنى" is a multi-meaning *adverbial particle*: wherefrom, when, how-so, where.



and nor return they <sup>z</sup> .	مُضِيًّا وَلَا يَرْجِعُونَ ﴿٧٧﴾
68. And whomever [We] age him [We] (turn) him upside-down in the creation; do then not they <sup>z</sup> cerebrate.	وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٧٨﴾
69. And not We taught him the poetry; and (is) not befitting for him; <i>en</i> (not) it <sup>x</sup> /he <sup>48</sup> except a <i>Thekron</i> (message/exhortation) and a Qur'an manifest.	وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٧٩﴾
70. To warn [he] whomever [he] [was] <i>hayyan</i> (living-/alive) and right [the] say on the unbelievers.	لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحَقِّقَ الْقَوْلَ عَلَى الْكَافِرِينَ ﴿٨٠﴾
71. Have [and] not seen they <sup>z</sup> (that) surely We created for them of what worked Our Hands <sup>w49</sup> <i>an'aaman</i> <sup>w</sup> (cattle/sheep/goats/camels) <sup>w</sup> so they(are) for it <sup>w</sup> possessors.	أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا مَلَائِكَةٌ ﴿٨١﴾
72. And We humbled it <sup>w</sup> for them; so of it <sup>w</sup> (are) their rides/ride <sup>50</sup> and of it <sup>w</sup> eat they <sup>z</sup> .	وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٨٢﴾
73. And for them in it <sup>w</sup> benefits <sup>w</sup> and drinks; do then not thank they <sup>z</sup> .	وَهُمْ فِيهَا مِنْفَعٌ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٨٣﴾
74. And <i>ittakhattho</i> <sup>51</sup> (they <sup>z</sup> took and presumed) of lesser than/-without Allah <i>aalehatan</i> (deities), <i>la'alla</i> (craving currently unavailable deed that, perhaps) they (are to be) succored.	وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ ﴿٨٤﴾
75. [Not] can they <sup>z</sup> succor them; and they for them soldiers <i>muhdharoon</i> <sup>52</sup> (those that are made present predeterminedly vis-à-vis time and place).	لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحَضَّرُونَ ﴿٨٥﴾
76. So let not sadden you <sup>s</sup> their say; verily We know what they <sup>z</sup> conceal and what they <sup>z</sup> disclose.	فَلَا تَحْزَنْ لَكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٨٦﴾
77. Has not seen the human (that) surely We created him of a <i>nuttfa'ten</i> (sperm-drop) <sup>w</sup> then <i>edha</i> (suddenly/whereas) he (is), <i>kha'sseemon</i> (iterative disputant/antagonist) manifest.	أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٨٧﴾
78. And [he] struck for Us a parable/example and [he] forgot <sup>53</sup> (ceased paying attention to) his creation; said [he]: Who <sup>a</sup> quickens the bones while it <sup>w</sup> decay.	وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ ﴿٨٨﴾
79. Let-say [you <sup>s</sup> ]: quickens it <sup>w</sup> Who [He] established it <sup>w</sup> first once-she <sup>y</sup> (time <sup>w</sup> ); and He (is) by every creation Omniscient.	قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٨٩﴾
80. Who [He] made for you <sup>b</sup> of the trees <sup>w</sup> the green a fire <sup>w</sup> ; then <i>edha</i> (suddenly/whereas) you <sup>f</sup> (are) of it <sup>x</sup> you <sup>z</sup> kindle.	الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ ﴿٩٠﴾

<sup>47</sup> See footnote 33 above regarding “لو.”

<sup>48</sup> The pronoun “هو” in this *Ayah* potentially carries more than one meaning. Qur'an commentators differ as to exactly what it is? For example: *Emam* الطبري says: “أَيُّ مُحَمَّدٍ أَنْ هُوَ.” *Emam* القرطبي says: “أَيُّ هَذَا الَّذِي يَتْلُوهُ.” *Emam* الرازي says: “أَيُّ هُوَ ذَكَرٌ وَ مَوْعِظَةٌ.” And said “الذَّكَرُ” = Mohammad (SAWS), just like “الكَلِمَةُ” = “The Word” = *Esa*, son of *Maryama* (Mary), see الراغب. Of course others do likewise, and each with a good rationale supporting their stand. So this pronoun could be: “he” or “it.”

<sup>49</sup> Regarding “Our Hands,” some maintain that the “hands” are symbols of divine Might or Power.

<sup>50</sup> The word “رُكُوبُهُمْ” with a “فَتْحَةٌ عَلَى الدَّر” is a plural, and said others “رُكُوبُهُمْ” with “ضَمَّةٌ عَلَى الدَّر”

<sup>51</sup> The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ,” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always taking and making/ presuming a thing of what was taken. Thus, it is not just the mere taking.

<sup>52</sup> The word “muhdharoon” is plural of “muhdhar,” masculine, singular objective noun meaning: made present. However, such plural sense almost always, despite their wish to be present.

<sup>53</sup> The word “نَسِيَ” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies where Allah says: “We forgot you,” (33:14), as Allah does not forget, but He chooses to cease paying attention to a thing. See *اللسان*.

81. Does not Who [He] created the Heavens<sup>w</sup> and the Earth<sup>w</sup> surely *Qadir*<sup>54</sup> (He-Who is capable of: giving/doing/enforcing/ or influencing) on to create like them; *bala*<sup>55</sup> (certainly-not); and He (is) The *Khallaq* (multitudinous Creator), The Omniscient.

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ بِقَدِيرٍ عَلَى أَنْ يَخْلُقَ  
مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ



82. Verily only His command if [He] wanted a thing (is) to say for it<sup>x</sup>: let-be [you<sup>s</sup>], so [it<sup>s</sup>] is.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ  
يَقُولَ لَهُ كُنْ فَيَكُونُ



83. So *subhana*<sup>56</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Who (is) in His Hand<sup>w57</sup> *Malakoot*<sup>58</sup> (everlasting-absolute-Kingship) (of) every-thing and to Him (are to be) returned you<sup>z</sup>.

فَسُبْحَانَ الَّذِي بِيَدِهِ  
مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ  
تُرْجَعُونَ



<sup>54</sup> The word “قادر” is masculine, singular, subjective noun, meaning: (1) *Causar of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*.

<sup>55</sup> The word “bala”= “indeed-not” is absolutely *not* synonymous to “yes”= “نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

<sup>56</sup> The word “subhana”= “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhana”= “سبحان” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

<sup>57</sup> Some maintain that the “hands” are symbols of divine Might or Power.

<sup>58</sup> The word “ملكوت” means kingship but of everlasting and absolute nature.